

## FUNDAMENTAL NOTIONS      II

were greatly perplexed by the victories of the Mohammedans. It seem<sup>er</sup> to be proved untrue that God would defend His own Name or the true<sup>Si</sup> holy cause. Louis XIV, when his armies were defeated, said that God must have forgotten all which he had done for Him.

11. Immortality and compensation. The notion of immortality has been interwoven with the notion of luck, of justice, and of the relation of goodness and happiness. The case was reopened in another world, and compensations could be assumed to take place there. In the folk drama of the ancient Greeks luck ruled. It was either envious of human prosperity or beneficent.<sup>1</sup> Grimm<sup>2</sup> gives more than a thousand ancient German apothegms, dicta, and proverbs about "luck." The Italians of the fifteenth century saw grand problems in the correlation of goodness and happiness. Alexander VI was the wickedest man known in history, but he had great and unbroken prosperity in all his undertakings. The only conceivable explanation was that he had made a pact with the devil. Some of the American Indians believed that there was an hour at which all wishes uttered by men were fulfilled.<sup>3</sup> It is amongst half-civilized peoples that the notion of luck is given the greatest influence in human affairs. They seek devices for operating on luck, since luck controls all interests. Hence words, times, names, places, gestures, and other acts or relations are held to control luck. Inasmuch as marriage is a relationship in which happiness is sought and not always found, wedding ceremonies are connected with acts for luck." Some of these still survive amongst us as jests. The fact of the aleatory element in human life, the human interpretations of it, and the efforts of men to deal with it constitute a large part of the history of culture. They have produced groups of folkways, and have entered as an element into folkways for other purposes.

12. Tradition and its restraints. It is evident that the ways of the older and more experienced members of a society deserve great authority in any primitive group. We find that this rational authority leads to customs of deference and to etiquette in favor of the old. The old in turn cling stubbornly to tradition and to the example of their own predecessors. Thus

tradition and  
custom become intertwined and are a strong  
coercion which  
directs the society upon fixed lines, and  
strangles liberty.  
Children see their parents always yield to the same  
custom and  
obey the same persons. They see that the elders  
are allowed to  
do all the talking, and that if an outsider enters, he  
is saluted by  
those who are at home according to rank and in  
fixed order

<sup>1</sup> Reich, *Mimus*, 718.  
1777.

<sup>2</sup> *Teuton. MythoL*,

<sup>8</sup> Leland and Prince, *Kuloskap*, 150.